

THE LIGHT OF THE EAST



ST. ATHANASIUS THE GREAT **BYZANTINE CATHOLIC CHURCH**

1117 South Blaine Ave. Indianapolis, IN 46221

Website: www.saindy.com Email: sabcc@indy.rr.com

Pastor: Very Rev. Protopresbyter Bryan R. Eyman, D. Min. D. Phil.

Pastoral Associate: Subdeacon John Russell, M. Div.

Cantors: John Danovich, Brian Goshorn, Marcus Loidolt,

Business Manager: John Danovich

Phones: Rectory: 317-632-4157; Pastor's Cell Phone: 216-780-2555
FAX: 317-632-2988

WEEKEND DIVINE SERVICES

Sat: 5 PM [Evening Prayer]

Sun: 9 AM [Morning Prayer] 10 AM [Divine Liturgy]

**Mystery of Holy Repentance [Confessions]: AFTER Saturday
Evening Prayer or ANYTIME by appointment**

SERVICES FOR THE WEEK OF SEPTEMBER 7, 2014
SUNDAY BEFORE THE EXALTATION OF THE
HOLY CROSS.

Pre-Festive Day of the Feast of the Birth of the
Theotokos. The Holy Martyr Sozon.

PLEASE COME FORWARD AFTER THE DIVINE LITURGY;
KISS THE HOLY ICONS, KISS THE HAND CROSS [OR RECEIVE
THE HOLY ANOINTING], & PARTAKE OF THE ANTIDORAN
[BLESSED BREAD].

<u>SAT. SEP. 6</u>	5:00 PM	FESTAL EVENING PRAYER
<u>SUN. SEP. 7</u>	9:00 AM	FESTAL MORNING PRAYER
	10:00 AM	<i>For the People</i>
	11:15 AM	BLESSING OF STUDENTS
	11:30 AM	PARISH SOCIAL LUNCHEON
	7 PM	FESTAL EVENING PRAYER
<u>MON. SEP. 8</u>	<u>FEAST OF THE BIRTH OF THE</u> <u>THEOTOKOS. [SOLEMN HOLY DAY].</u>	
	9 AM	<i>Health & Salvation of Andrew Basil Dietz</i>
<u>TUE. SEP. 9</u>	<u>Post-Festive Day of the Birth of the Theotokos.</u> <u>Synaxis of The Holy and Just Grandparents of</u> <u>God Joachim and Anna. The Holy Martyr</u> <u>Severian.</u>	
	7 AM	THE FIRST HOUR

CHRIST IS AMONG US!
HE IS AND SHALL BE!

WE WELCOME OUR VISITORS TO THIS MORNING'S
LITURGY. PLEASE LOOK FOR THE CHANGEABLE
PARTS, HYMN NUMBERS, AND PROPERs ON THE
COLORED INSERT.

WED. SEP. 10

**Post-Festive Day of the Birth of the Theotokos.
The Holy Martyrs Menodora, Mitrodora, and
Nymphodora.**

7 AM

THE FIRST HOUR

7 PM

**AKATHIST HYMN TO THE
THEOTOKOS, THE
INEXHAUSTIBLE CUP**

THU. SEP. 11

**Post-Festive Day of the Birth of the Theotokos.
Our Ven. Mother Theodora of Alexandria.**

7 AM

THE FIRST HOUR

9 AM

+Paul DeMayo Jr.

FRI. SEP. 12

**Leave-taking Day of the Birth of the Theotokos.
The Holy Bishop-Martyr Autonomous.**

7 AM

THE FIRST HOUR

NO SERVICES ~FATHER'S DAY OFF

SAT. SEP. 13

**Saturday before the Exaltation of the Holy
Cross. The Commemoration of the Dedication of
the Church of the Resurrection of our Lord in
Jerusalem. The Holy Bishop-Martyr Cornelius.**

7 AM

THE FIRST HOUR

9 AM

THE LIGHT OF THE EAST

11 AM

For the Victims of 9/11/01

5 PM

FESTAL EVENING PRAYER

SUN. SEP. 14

**FEAST OF THE EXALTATION OF THE
HOLY CROSS. The Passing of our Holy Father
John Chrysostom, Patriarch of Constantinople.**

9:00 AM

MORNING PRAYER

10:00 AM

FOR THE PEOPLE

11:30 AM

PARISH LUNCHEON

**PLEASE COME AND JOIN US THIS EVENING FOR FESTAL
EVENING PRAYER FOR THE FEAST OF THE BIRTH OF THE
THEOTOKOS**

YOUR GIFT TO THE LORD ~ THE MONTH OF AUG. 2014

Sunday Collection	Candles	Holy Day	Fund Raising	Weekly Totals
8/3/14 \$ 900.56	\$52.00	\$00.00	\$931.48	\$1,884.04
8/10/14 \$761.18	\$123.12	\$00.00	\$1,062.58	\$1,946.88
8/17/14 \$1,573.01	\$94.00	\$95.00	\$508.16	\$2,270.17
8/24/14 \$1,055.18	\$136.42	\$00.00	\$756.63	\$1,948.23
8/31/14 \$842.86	\$12.00	\$00.00	\$641.75	\$1,496.61
Totals \$5,132.79	\$417.54	\$95.00	\$3,900.60	\$9,545.93

***WE NEED YOUR HELP WITH TIME, TALENT, AND TREASURE!
IT COSTS APPROXIMATELY \$3000.00 PER WEEK TO OPERATE
YOUR PARISH. PLEASE BE SURE TO SUPPORT YOUR ST.
ATHANASIUS PARISH. THANK YOU VERY MUCH!***

<u>Candles Available</u>	<u>Monthly Donation</u>	<u>Intention</u>	<u>Sponsor</u>
Eternal Lamp	\$40.00	Health of Judith Cavnato -McKeever	Danny Enciso
Icon Screen (6)	\$40.00	+Susan Dorsey	Judy Ernst
Tetrapod (2)	\$30.00	SPECIAL INTENTION	Al Macek
Nativity Icon	\$25.00	+Father Sid Sidor	Richard Medwig
Theotokos of Vladimir Icon	\$25.00	Special Intention	Glen Grabow
Resurrection Icon	\$25.00	Special Intention	Father Bryan
St. Athanasius Icon	\$25.00	Ukraine	Dan & Olga Vaughn
Holy Table	\$40.00	+Fr. Sid Sidor	Ray & Anne Hamilton

An Icon of the Holy Family is now above the viewing of window of our "Holy Family Room" [the Cry Room].

Give a spiritual Gift to someone in need. We have candle Gift Cards you can send or give to a loved one, friend or someone in need of prayers. A single 6-day candle is \$5. For an entire month the cost is \$25. When giving your donation use the candle envelope in the back of the Church. Paired with it, take the candle card to give as a gift. In addition to the name on the candle, please specify a start date if you would like the Church to light the candle[s] in front of the Icons of our Lord or the Theotokos for you on a future date



PLEASE REMEMBER IN YOUR PRAYERS: our parishioners, family members, friends and others who are ill or infirm: AMY CHIAPPE, ETHAN EYMAN, CULVER "RED" EYMAN, MARGARET EYMAN, BOBBI SPAK, JAY MURTAUGH, BJ NOVAK, ELAINE WILSON, DR. CHARLOTTE NEUMANN, SONIA DOUGLAS-STANTON, RON ZELLER, NICHOLE RICHARDS, BR. JAMES BROWN S.M., WILLIS WILLIAMS, BELINDA

DORNEY, DAVID BLEVINS, FR. DEACON MICHAEL GEORGE, MONICA KING GILBRECH, KATHERYN LOIDOLT, PAUL SUVAK, GLEN GRABOW, EVIE KOBUS, JOHN BORGERT, LAUREN FIORELLI, CLARE HUNTER.

THE AKATHIST TO THE THEOTOKOS,

THE INEXHAUSTIBLE CUP,

HEALER OF ALCOHOLICS

WEDNESDAY SEPTEMBER 10TH 7 PM

WEDNESDAY OCTOBER 15TH 7 PM

WEDNESDAY NOVEMBER 19TH 7 PM

WEDNESDAY DECEMBER 17TH 7 PM

***ST. ATHANASIUS THE GREAT BYZANTINE
CATHOLIC CHURCH 1117 S. BLAINE AVE.
INDIANAPOLIS.***

***DO YOU KNOW ANYONE WHO IS TROUBLED
BY THE DISEASE OF ALCOHOLISM OR CHEMICAL DEPENDENCY?
PLEASE GIVE THEIR FIRST NAME TO FR. BRYAN AND JOIN US FOR
THIS LIFE-CHANGING AND HEALING AKATHIST.***





**ST. ATHANASIUS THE GREAT
PARISH COMMUNITY MEAL~
Proposed Date Wed. Nov. 19
from 4:30 PM to 6:30 PM**

As part of our call to participate actively in the Holy Father's call for the "New Evangelization", we need to truly reach out to the Neighborhood Community surrounding our Parish Facilities. One way for us to do this is to provide a Free

Community Meal on a regular basis.

We need to have someone come forward to coordinate this effort. If you are willing to help coordinate this effort, please see Father Bryan.

EASTERN CHRISTIAN FORMATION CLASSES 2014-2015

Many thanks to those who have volunteered to restart our ECF Program. Father Bryan needs to meet with all of our volunteer catechists. We will schedule another meeting later in August.

If possible, please bring documentation of previous Safe Environment Training Certification from the Boy Scouts, other Scouting type organization, or another Catholic Eparchy [Diocese] or Archeparchy [Archdiocese].

We will be following the Safe Environment program of the Parma Eparchy. If you have any questions you can get more information on the Eparchy's website www.parma.org. Thank you for your assistance with this essential ministry.

With the permission of His Grace Bishop JOHN, St. Athanasius the Great Parish will be restarting its Eastern Christian Formation program, after the Eparchial Gathering the weekend of October 3-4-5. We have tentatively scheduled our start date for Sunday October 12th after the 10 AM Divine Liturgy and Parish Luncheon at around 11:45 AM. Classes will last for 90 minutes, ending at around 1:15 to 1:30 PM.

PLEASE FILL OUT THE EASTERN CHRISTIAN FORMATION REGISTRATION FORM FOUND ELSEWHERE IN THE CHURCH BULLETIN. PLEASE FILL IT OUT AS SOON AS POSSIBLE SO WE CAN ORDER THE NEEDED BOOKS.

Revamping St. Athanasius Parish's ~ St. Mary Hall

Our St. Mary Hall must provide our Parish with a wide variety of uses from Catechetical Center, Meeting Room[s], Parish Socials, Parish Bakery and other projects work space etc. We need to create a way in which to efficiently and effectively divide the Hall for these various uses. We need to be able to divide the Hall into 3 or 4 spaces for classes and meetings. Yet it also has to be able to be opened up for socials and fund-raising work. Glen Grabow and Max Beaver have made the plans for the dividers! We have ordered the materials for the divider system. If you can help please let Glen or Max know when you are available.

Summer work days~ repairing, replacing rotted wood, replacing missing vinyl siding on the Church Building **MUST** be our first priority in making improvements to the Parish Property!

- 1) Saturday September 6 starting work @ 10 AM.
- 2) Saturday September 20 starting work @ 10 AM.



WE REALLY NEED YOUR HELP! WORKDAY WILL BE HELD RAIN OR SHINE. BRING WORK CLOTHES GLOVES, PAINT SCAPPERS, ETC.

If you cannot come on Work Days, call the Parish Office and come to volunteer on other days. There is something for EVERYONE to do, so please come and help do your part.

Several people, who have been coming to the work days, have suggested to Father Bryan, that we contact professionals to complete this **NEEDED** work.

If we have to call in professionals we will have to try to get a loan from the Eparchy. This will have to be paid back. The other choice is for **EVERY FAMILY WHO**

CLAIMS MEMBERSHIP IN THE PARISH, PLEDGE \$1,000.00 IN ADDITION TO THEIR PRESENT DONATIONS [to be paid during 2014] in order to complete this work.

Well, folks, it is up to **YOU** to keep this Parish properly repaired and operating. If **YOU** care about this Parish you will find a way to either participate in the actual work or donate generously to get these clearly required repairs completed.

WE HAVE THREE MORE HOLY DAYS

COMING UP SOON!!

The Feast of the Birth of the Theotokos

[Solemn Holy Day]

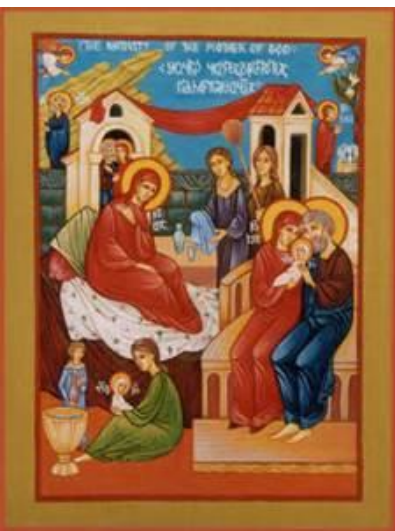
Sun. September 7

**7 PM: Festal Evening Prayer [Vespers]
with Lityja**

Mon. September 8

9 AM: Festal Divine Liturgy [with Mirovanije]

This is the first Feast Day of the Church's New Year!



The Feast of the Exaltation of the Holy Cross

[Solemn Holy Day]

Sat. September 13

**5 PM: Festal Evening Prayer [Vespers] with
Lityja**

Sun. September 14

9 AM: Festal Morning Prayer

**10 AM: Festal Divine Liturgy [with
Mirovanije]**

**Please join us for the Divine Services celebrating
these Holy Days!**



The Feast of the Holy Protection of the Most Holy Theotokos

[Solemn Holy Day]

Tue. September 30

7 PM: Festal Evening Prayer

Wed. October 1

9 AM: Festal Divine Liturgy [with Mirovanije]



UPCOMING HOLY DAYS & SPECIAL SERVICES

AT ST. ATHANASIUS THE GREAT CHURCH

Birth of the Theotokos Celebration

Sun. September 7 7:00 PM FESTAL VESPERS

Sat. September 8 9:00 AM FESTAL DIVINE LITURGY

14TH Sunday after Pentecost ~ The Exaltation of the Cross Celebration

Sat. September 13 5 PM FESTAL VESPERS

Sun. September 14 9 AM FESTAL MATINS

10 AM DIVINE LITURGY

11:15 AM PARISH SOCIAL LUNCHEON

15TH Sunday after Pentecost [Sunday after the Holy Cross] Celebration

Sat. September 20 5 PM FESTAL VESPERS

Sun. September 21 9 AM FESTAL MATINS

10 AM DIVINE LITURGY

11:15 AM PARISH SOCIAL LUNCHEON

16TH Sunday after Pentecost Celebration

Sat. September 27 5 PM FESTAL VESPERS

Sun. September 28 9 AM FESTAL MATINS

10 AM DIVINE LITURGY

11:15 AM PARISH SOCIAL LUNCHEON

Protection of the Theotokos Celebration

Tue. September 30 7 PM FESTAL VESPERS

Wed. October 1 9 AM FESTAL DIVINE LITURGY

EPARCHIAL ASSEMBLY

Fri. October 3 DAY OF PRAYER AT CATHEDRAL

Sat. October 4 EPARCHIAL GATHERING AT CATHEDRAL

LIGHT OF THE EAST

The Eastern Catholic Churches: Orthodox In Communion with Rome

St. Athanasius the Great Byzantine Catholic Church

1117 S. Blaine, Indianapolis IN 46221

Saturday, September 13, 2014

Speakers Include: Very Rev. Dr. Bryan R. Eyman,

Pastor of St. Athanasius the Great Byzantine Catholic Church

AND Rev. Dr. Christiaan W. Kappes, faculty member of Ss. Cyril & Methodius Seminary, Pittsburgh, PA

TO REGISTER Call: 317-889-1251 or email: abbafather.cuf@gmail.com with name and phone number

Christ prayed, "...that they would be one, Father, as you are in me, and I in you." With the separation of the eastern (Orthodox) Churches and the western (Catholic) Church and further divisions in the western Church (Protestantism) we have denied the prayer of Our Lord. Why? Popes have likewise prayed and worked to find a way to unite the body of Christ.

St. John Paul II, Pope Emeritus Benedict and most recently Pope Francis, who met with Ecumenical Patriarch Bartholomew, all spoke of the need for full communion of the eastern and western Churches.

If this unity were to occur tomorrow would we be prepared?

Lunch will be provided

COST: Free Will Donation

REGISTRATION IS REQUIRED To allow for enough food

8-9:00 am: Registration, Coffee & Donuts

9-9:45 am: First Talk

10-10:45 am: Second Talk

11:00 am: Divine Liturgy

12:30-1:30 pm: Lunch

2-2:45 pm: Third Talk

3-3:45 pm: Panel Discussion Question & Answer

Sponsored by: St. Athanasius the Great Byzantine Catholic Church, and Abba, Father Chapter of Catholics United for The Faith

**Upcoming celebrations of the Paraclis to the Theotokos
and Mystery of Holy Anointing "Ancient Healing Service" at 7 PM.**

Wednesday September 24 Paraclis and Mystery of Holy Anointing

NO SERVICE SCHEDULED FOR OCTOBER OR NOVEMBER

Wednesday December 10 Paraclis and Mystery of Holy Anointing

Father's Question Corner: *Father Bryan, some of my Evangelical friends claim that the Canon of the New Testament simply developed at the end of the 1st Century. How should I respond to this?*

This is a common misunderstanding that you will find among many Evangelical and Fundamentalist Christians. Their tradition is notorious for neglecting of the well documented history of the Early Church. Frequently these same Christians will say that Catholic Church was founded by the Emperor Constantine! Both are simply bigoted fairy tales.

I will cover this question very, very briefly due to space restrictions. All of the Gospels, Epistles, Acts of the Apostles, and Book of Revelation were clearly originally written by the end of the 1st Century. By the end of the 2nd Century, St. Irenaeus of Lyons had given a list of four acceptable Gospels, Matthew, Mark, Luke and John. By the early 200s, Origen may have been using the same twenty-seven books as in the accepted New Testament canon, though there were still disputes over the canonicity of some Epistles and the Book of Revelation. In his Pascal letter of 367, St. Athanasius, Patriarch of Alexandria, gave a list of the books that would become the twenty-seven-book New Testament canon, and he used the word "canonized" in regards to them. The first council that accepted the present canon of the New Testament may have been the Synod of Hippo Regius in North Africa (AD 393). A brief summary of this council's acts was read at and accepted by the Councils of Carthage in 397 and 419. Thus, some claim that, from the 4th century, there existed unanimity about the canon in the West, and that, by the 5th century, the Eastern Church, with a few exceptions, had come to accept the Book of Revelation and thus had come into harmony on the matter of the canon. For the Orthodox and Byzantine Catholics, the recognition of these writings as authoritative was formalized in the Second Council of Trullo of 692.

2014 Eastern Christian Formation Registration Form

Family Name: _____

Address: _____

Family Phone Number: _____

Father's Name: _____ **Age:** _____

Father's Cell Phone: _____

Mother's Name: _____ **Age:** _____

Mother's Cell Phone: _____

1] Child's Name: _____ **Age/Grade:** _____

2] Child's Name: _____ **Age/Grade:** _____

3] Child's Name: _____ **Age/Grade:** _____

4] Child's Name: _____ **Age/Grade:** _____

5] Child's Name: _____ **Age/Grade:** _____

6] Child's Name: _____ **Age/Grade:** _____

7] Child's Name: _____ **Age/Grade:** _____

8] Child's Name: _____ **Age/Grade:** _____

Please complete this form and turn it in to the Parish Office, by handing it to Father Bryan or John Danovich, or mailing it to the Parish Office. ALL CHILDREN OVER 4 WHO HAVE NOT GRADUATED FROM HIGH SCHOOL OR ARE YOUNGER THAN 18 MUST PARTICIPATE IN EASTERN CHRISTIAN FORMATION. NO EXCEPTIONS!

Seminarian Bryan's Corner

Thank you.

"God writes His name on the soul of every man."

—Venerable Fulton Sheen

It seems as though I was just driving into the parking lot of St. Athanasius Church, however I am now sitting at my desk in the seminary. It has been an enlightening experience at the parish, and I hope you enjoyed my time with you as much as I enjoyed being there.

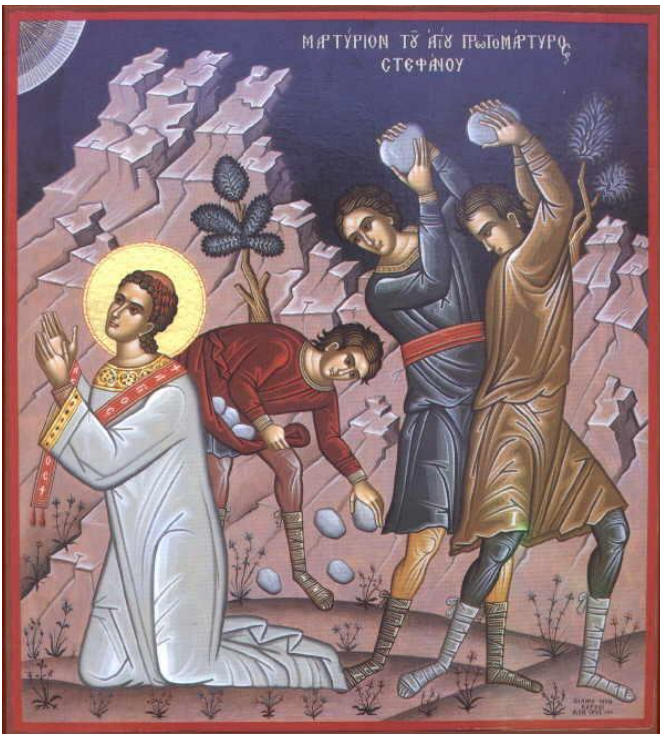
I chose the quote above, because it is true, we are all created in the image and likeness of God. When we pray the "prayer of the heart," the Jesus Prayer: "Lord Jesus Christ, Son of God, have mercy on me a sinner," we are searching for Jesus, who resides in us. Each one of us has that.

I am most inspired with your level of dedication as a parish. To see so many people helping to bake, set up for the community meal, cantoring, and attend daily services is amazing. It is not just that you attend, but you attend with joy and willingness. You have a sense that the church is important; it is not just something that you squeeze in between all the other aspects of life.

It is your dedicated mentality that will prove to be an anchor for your life. As long as you keep God first, then those other aspects of life will take care of themselves. We must never forget the real reason we are created, to glorify God with *all* of our being.

It is hard for me to say goodbye when I have had such a wonderful experience. However, we know that the Church is larger than just one parish. Last weekend when the bishop came for the baptism, we were reminded of that. So in the unity of the Body of Christ, I am always praying and united to you.

Do not loosen your dedication to God's Church. It is inspiring and so very important for you and the Church. Remember that we all are made in the image and likeness of God, and that we are called to live how Jesus lived. He is our model, our God, and our hope. I thank you for a wonderful month and I pray that you may continue to love God and neighbor even more than you already do.



Sunday before the Holy Cross

Taking a Stand

WE KNOW FROM SEVERAL of his epistles how adamant St. Paul was against keeping the prescriptions of the Torah – circumcision, the dietary rules, and the like. In the Epistle to the Galatians, we see one reason why some new Christians proposed keeping them: they wanted to fit in with the Jewish community in order to avoid persecution.

“As many as desire to make a good showing in the flesh, these would compel you to be circumcised, only that they may not suffer persecution for the cross of Christ” (Gal 6:12).

First persecutors of this new community, the followers of Jesus, were Jews. Paul himself had been one of the most dedicated. The Acts of the Apostles describes his zeal in combating them. *“Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked letters from him to the synagogues of Damascus, so that if he found any who were of the Way, whether men or women, he might bring them bound to Jerusalem” (Acts 9:1).* By being circumcised, keeping the Torah rules and not mingling with Gentiles, some Jewish followers of Jesus felt that the opposition of the more fervent Jews would be muted.

St Paul approached the issue from the other side. The message of the Gospel was that neither the Torah nor the Temple saved; only faith in the Lord Jesus. If believers in Jesus continued to observe these Jewish practices, he argued, it is the Gospel message which would be muffled. People would no longer see Christ as *“the Way, the Truth and the Life” (Jn 14:6)*, the only way to the Father. The unique saving role of Christ in God’s plan would be forgotten.

The Practice of Fitting In

Christians throughout the history of the Church have found themselves in situations where they were eyed with distaste. Christians were considered outsiders at best or traitors at worst if they did not conform to the religious or ethical practices of the majority. The choice believers had in such cases has always been either to confront the majority by upholding their faith in Christ, to adopt the religion of the majority or to attempt a compromise: to keep their faith privately while seemingly observing non-Christian practices.

For the first three centuries of Christianity (the Roman era) Christians were suspected of superstitious practices corroding the fabric of the empire. They refused to take part in the state ceremonies honoring the gods and held secret rites behind closed doors. Their neglect of the ancient gods, many believed, would bring disaster on the empire.

When confronted, some Christians resisted and upheld their faith. They are revered today as martyrs or confessors. Others renounced their faith, offering sacrifices to the Roman gods or burning incense before their statues. Still others found ways of seeming to fit in. Some signed certificates stating that they honored the gods. In one such document which survived the author says, "I have always continued to sacrifice and show reverence to the gods; and now in your presence I have poured a libation and sacrificed, eating some of the sacrificial meat. I request you to certify this for me..." Often no sacrifices were offered; such documents were simply bought by bribing the officials. Other Christians went into hiding until the danger passed.

When the first empire-wide persecution of Christians came to an end in 260, many of those who had sacrificed or bought certificates returned to the Church. Christians did not agree on whether or how they should be received. Most Churches received these people back but with varying penalties. In some places those who had actually offered sacrifices were received as penitents who would only receive absolution and Communion on their deathbeds. Those who had obtained certificates without actually

Sunday before the Holy Cross [page 3]

offering sacrifices were to remain as penitents for two years. Those who had betrayed other believers or who had handed over the Church's Scriptures or holy vessels to be destroyed received additional penances before being readmitted to Communion.

Crypto-Christians

In the Middle East and throughout the Ottoman Empire communities of "Crypto" or "Hidden" Christians arose. These people seemingly converted to Islam while adhering to Christian practices in secret. Many of these communities survived until the dawn of the modern era. There are reportedly still Crypto-Armenian Christians in Turkey and Crypto-Christian groups of Greeks, Latins, and Maronites in Turkish-dominated parts of Cyprus.

Perhaps the most famous Crypto-Christians are the *Kakure Kirishitan* of Japan who found ways of adapting and concealing their faith during persecutions in the seventeenth century. Images of Christ and the saints were transformed to look like Buddhist figures and prayers were adapted to sound like Buddhist chants. Some 30,000 of these secret Christians emerged in the nineteenth century when religious freedom was restored. Most renounced any syncretistic practices and rejoined the Catholic Church.

Fitting-In in a Secular Age

In our society conflicts with other recognized religions such as Buddhism are nowhere near as common as conflicts with the value-free lifestyles promoted by many in our secular society. Most people recognize that the historic Churches oppose abortion and have done so since the first century. Other sanctity of life issues such as euthanasia and the profit-driven restrictions on treatment of some managed care systems demand similar choices. Nurses, technicians, and other medical personnel may be faced with choices comparable to those described above. Do they refuse to

Sunday before the Holy Cross [page 4]

participate in immoral activities and risk losing their jobs or do they commit the sin their employers demand?

Observers see a number of areas in modern life in addition to health care presenting similar conflicts, among them:

Education – Activists pressure schools to endorse homosexuality, same-sex marriage or sexual permissiveness in their curricula and student activities. Must Christian teachers choose between going along or losing their jobs? Must Christian parents sacrifice to send their children to private schools or to homeschool them rather than leave them where such views are considered “normal?”

Politics – Catholics and Orthodox in politics must daily choose between accepting the agendas of their donors and constituents or following the Gospel. As a rule such demands are not made publicly in this country but this is not true elsewhere. In May, 2014 Canada’s Liberal Party leader, Justin Trudeau stated, “I have made it clear that future candidates need to be completely understanding [sic] that they will be expected to vote pro-choice on any bills.”

The Holy Tradition on Abortion

First and second century documents show that abortion has never been acceptable in the Church.

Speaking of what distinguishes Christians from pagans:
"They marry, as do all others; they beget children but they do not cast away fetuses" (From the *Letter to Diognetus*).

"You shall not slay the child by abortions" (From **the Didache**).

"You shall not destroy your conceptions before they are brought forth; nor kill them after they are born" (From the **Letter of Barnabas**).

"Those who use abortifacients commit homicide" (From the **Epistle of St. Clement**).

From the *Prolog of Ochrid* SEPTEMBER 8

1. The Nativity of the Most-holy Theotokos

The Holy Virgin Mary was born of aged parents, Joachim and Anna. Her father was of the lineage of David, and her mother of the lineage of Aaron. Thus, she was of royal birth by her father, and of priestly birth by her mother. In this, she foreshadowed Him Who would be born of her as King and High Priest. Her parents were quite old and had no children. Because of this they were ashamed before men and humble before God. In their humility they prayed to God with tears, to bring them joy in their old age by giving them a child, as He had once given joy to the aged Abraham and his wife Sarah by giving them Isaac. The Almighty and All-seeing God rewarded them with a joy that surpassed all their expectations and all their most beautiful dreams. For He gave them not just a daughter, but the Mother of God. He illumined them not only with temporal joy, but with eternal joy as well. God gave them just one daughter, and she would later give them just one grandson-but what a daughter and what a Grandson! Mary, Full of grace, Blessed among women, the Temple of the Holy Spirit, the Altar of the Living God, the Table of the Heavenly Bread, the Ark of God's Holiness, the Tree of the Sweetest Fruit, the Glory of the race of man, the Praise of womanhood, the Fount of virginity and purity-this was the daughter given by God to Joachim and Anna. She was born in Nazareth, and at the age of three, was taken to the Temple in Jerusalem. In her young womanhood she returned again to Nazareth, and shortly thereafter heard the Annunciation of the Holy Archangel Gabriel concerning the birth of the Son of God, the Savior of the world, from her most-pure virgin body.

2. The Feast of the Holy Theotokos of Kali to

In the Monastery of the Holy Theotokos near the village of Kali to, west of Struga in Macedonia, the Holy Mother of God manifested her power and mercy through numerous miracles. Many of the sick were miraculously healed, and thieves who thought to plunder or desecrate the monastery were severely punished by an invisible power. There is a miracle-working icon of the Holy Theotokos in the church there; nearby, there are two springs of healing water: that of St. Peter and that of St.

From the *Prolog of Ochrid* SEPTEMBER 8 [page 2]

Ananias. The Chapel of St. Athanasius is located in a cave not far from the main church.

3. The Feast of the Icon of the Holy Theotokos of Pochaev

In the province of Volhynia there is a famous Monastery of the Holy Theotokos, in Pochaev. The Holy Mother of God first appeared in about 1340 to one of two monks who were laboring in asceticism in a cave there. From that time on, the place has been an inexhaustible font of numerous miracles.

St. Dionysius the Areopagite writes of the immeasurable joy, the outer and inner radiance, and the indescribable fragrance that he sensed in the presence of the Holy Theotokos when he visited her in Jerusalem. In his zeal, he says that if he had not known the One True God, he would have recognized her, the Holy Virgin Mary, as God. The Holy Virgin made such a powerful and unique impression on men during her earthly life-and she received an incomparably greater power and glory after her physical death when, by the will of God, she was exalted above the heavenly hosts. Her power comes from her ceaseless prayer for the faithful, for all those who turn to her for help. When St. John of Novgorod and his people prayed to her for help against a hostile army, he understood that she was simultaneously praying to the Lord with tears in their behalf, and Novgorod was miraculously saved. As she was compassionate toward her crucified Son, so the Holy Most-pure One is also compassionate toward all those in need, and who turn to her for help. It could be said that the entire earth is covered by the miracles of her mercy. Even today, there lives in Belgrade a café owner (C. J.), who was born in the village of Labuni te (Macedonia) outside Struga. His mother brought him blind to the Monastery of Kali to, where, after the priest prayed over him before the icon of the Holy Theotokos, he received his sight. The first monk at Pochaev saw a fiery pillar extending from earth to heaven, and in that flaming pillar he saw the Holy Theotokos. She was standing on a rock. On the spot where she stood, a spring of healing water sprang forth: even today, it heals many of the sick.

PLEASE PRAY FOR OUR MEN AND WOMEN IN THE MILITARY ESPECIALLY THOSE SERVING IN AFGHANISTAN AND IRAQ.

MAJOR CRAIG M. EYMAN D.O.~ is Fr. Bryan's 2nd youngest brother. He has reentered the Army Reserve and is currently serving with the 848th FST [Forward Surgical Team] stationed in Twinsburg, OH. He has returned to his family in Solon, OH.

CAPT. BRIAN HEWKO USA~ is a friend of Fr. Bryan and a parishioner of St. Anne Ukrainian Byzantine Catholic Church in Austinburg, OH. He is a 2008 graduate of West Point. Brian has been deployed to the Emirate of Kuwait on the Persian Gulf.

CAPTAIN CHRISTINA MOMONIER~ is a friend of Fr. Bryan. Christina is from Baltimore, MD is a Byzantine Catholic She is currently serving at Ft. Benning, GA.

CAPTAIN [FATHER] JOSEPH BRANKATELLI USA ~ is a friend of Fr. Bryan and a priest of the Roman Catholic Diocese of Cleveland and the Archdiocese for the Military Services. Fr. Joseph is posted in Washington, DC.

SPECIALIST 3 KATIE WELLER USAF and AIRMEN FIRST CLASS

JOHANN WELLER USAF ~ are friends of Fr. Bryan and members of St. Ann Byzantine Catholic Church in Harrisburg, PA. Before entering the Armed Forces they were active with the BYZANTEEN Youth Rallies. Katie is getting married at Epiphany Byzantine Catholic Church in Annandale, VA in the near future.

PRIVATE CODY ROMERO USA, STAFF SERGEANT NIKO ROMERO, and STAFF SERGEANT RORY ROMERO Sons of Sonia Stanton. Cody received the Military Blessing at our Church and is currently serving at Fort Bragg, NC. His brother Rory has been deployed to Afghanistan. Their brother Niko serves as an Army recruiter in Anderson, IN.

PRIVATE JACKSON RUANE USA~ Jackson is formerly from St. Nicholas Byzantine Catholic Parish in Ashtabula, OH. He was deployed to Korea on September 9, 2013. He thanks you for your prayers.

PRIVATE ABIGAIL BROWN USA~ is the Grand Niece of parishioner Belinda Dorney. She was recently promoted to PFC and has completed training in Army Intelligence at a base in Arizona. She is serving in Oklahoma.

2ND LT. AARON JACOBSON~ from Mounds View, MN is a friend of Fr. Bryan. He is a 2013 West Point graduate, who has just completed his special training as a platoon leader. He is serving in Ft. Drum, NY.

May God, in His infinite Love and Mercy, guide and protect all of those serving our Republic in the Armed Forces.

Welcome to St. Athanasius Byzantine Catholic Church of Indianapolis, IN. We are a Byzantine Catholic Community that, as part of the Byzantine Catholic Eparchy [Diocese] of Parma, is in Communion with Pope Francis I and the other Catholic Churches. If you remain until the end of the Divine Liturgy; you will fulfill your Sunday Obligation. We welcome to Holy Communion all Orthodox and Catholic Christians, who are able to receive Holy Communion in their own parish Church. **In the Byzantine Catholic Church we give Holy Communion to infants and young children. If you bring your child forward at Communion time he or she will be given Holy Communion. If you do not wish your child to receive Holy Communion, please do not bring the child forward at Communion time.** At the conclusion of the Liturgy, all should come forward to kiss the Holy Cross, or be anointed with blessed oil, and share in the Blessed Bread. Then join us in our St. Mary Hall for our Coffee Social. **THANK YOU FOR JOINING US!**